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THE LITERARY WORKS
OF THE
FOREIGN MISSIONARIES OF THE MORAVIAN CHURCH.

PREFATORY NOTE.

THE Rev. G. Th. Reichelt labored, for five years, as a missionary in South Africa; at present he is living in retirement at Herrnhut, where he devotes himself to literary pursuits. He has edited a Dutch and two Kaffre Hymnals and, at the instance of the British and Foreign Bible Society, the Thibetan New Testament; for five years he was the assistant of the late Rev. Henry Augustus Jäschke, while this distinguished Thibetan scholar was engaged in bringing out his "Thibetan-English Lexicon," and in 1872 he published at Bautzen, Saxony, "Das Vatikanische Concil," comprising three very interesting lectures on the Vatican Council of 1869 and 1870.

It is a source of regret that "want of space," as he says, has induced Mr. Reichelt to withhold the original and complete titles of the works which he adduces. His treatise would be still more valuable, if he had given these titles in every case in which they could have been printed in ordinary type.

Having sent us his German manuscript with the request to translate and publish it in this country, we take great pleasure in doing so, and add notes of our own, as also to each section an appendix, in small type, of authorities relating to the Mission-fields mentioned in the text.

INTRODUCTION.

To present an exact list of the works written by Moravian missionaries in foreign languages is impossible. The existing collections are in no instance complete; and the most careful research has failed to trace every publication and manuscript belonging to this category. Nevertheless the more important can readily be given. From such an enumeration it will be seen that there has appeared quite a respectable number of missionary writings for the use of the converts, and of linguistical works for the use of the missionaries. For want of space the titles of these publications, in the following essay, are not given in full.

I.—THE LITERATURE OF THE MISSION IN GREENLAND.

Moravian Mission Established in 1733.

The language of Greenland is very difficult; and it was no easy task for the early missionaries to construct vocabularies and build up a grammar. It is true that they found Hans Egede in the country, who occupied himself with similar studies, and that his son, Paul Egede, arrived in 1734, and subsequently published a Greenland-Danish-Latin Lexicon (1750), a Greenland-Danish-Latin Grammar (1760), and completed (1766) the Greenland version of the New Testament begun by his father; but from these labors of their Danish colleagues they derived little benefit and were obliged to take a way of their own. In doing this their leader seems to have been *Königseer*, who, about 1780, wrote a *Greenland Grammar* and compiled various *Vocabularies*.¹ These works remained in manuscript; each newly arrived missionary making a copy of them for his own use. In course of time they were enlarged and improved.

A new impetus was given to the study of the Greenland tongue by *Conrad Kleinschmidt*, a man of varied talents.² He introduced an improved system of orthography, which had regard to the derivations of the words and has been adopted by all the Greenland missionaries, including those of the Danish Church; and discarded as a model the Latin grammar, which had been painfully followed by all his predecessors; treating the Greenland tongue according to its own peculiar idioms and the existing forms of its words. His *Grammar of the Greenland Language* appeared at Berlin in

¹ Christopher Michael Königseer was Superintendent of the Greenland Mission from 1773 to 1786. He was born in 1723 in Thuringia, and studied at the Universities of Jena and Halle. He died in Greenland on the thirtieth of May, 1786. While on her way back to Europe his widow perished at sea.

² Conrad Kleinschmidt was the son of John Conrad Kleinschmidt, who entered the service of the Greenland Mission in 1793, and the brother of Frederick Emmanuel Kleinschmidt, a well-known clergyman and eloquent preacher of the German Province of the Church. He went to Greenland between forty and fifty years ago; married a native woman; and subsequently left the Moravian and joined the Danish Mission, although his relations to the Church of his birth continued to be of the most friendly character. Dates are wanting. As far as we know, he is dead.

In the Archives at Bethlehem there is a Greenland Dictionary in manuscript, by John Frederick Beyer, bearing the date New Herrnhut, in Greenland, April 16, 1750.

1851, and his *Greenland-Danish Lexicon* at Copenhagen, at a later time. He wrote also several school-books, among them a *Geography* and a *Natural History*, both of which gave him abundant opportunities to construct new words and formulate new terms for many things unknown to the Greenlanders. The most important of his undertakings was a *Version of the Old Testament*, upon which he bestowed extraordinary care and which, by this time, must be nearly completed. On a press presented by the church at Zeist, in Holland, he printed with his own hands a small edition of this work, as far as completed, for the benefit merely of the missionaries. The use of this press was cheerfully granted him, even after he had joined the Danish Mission and had been appointed Director of the Seminary at Godthaab.

The first edition of the *Greenland New Testament* appeared in 1823, under the auspices of the British and Foreign Bible Society. It was Egede's translation, revised and reconstructed. When the Old Testament, of which but single numbers have as yet been issued, will be completed, the Greenland Bible will undoubtedly be published in one volume. This volume can then, according to old usage, be presented to the natives, or according to a more recent custom, be sold to them. For the idea is spreading in Greenland also, that the converts should buy their books, and will no doubt be prevalent by the time the version is finished. There is great reason to fear, however, that a book of large size will be ruined even more quickly than smaller books in the exceedingly filthy dwellings of the Greenlanders.

The conviction is gaining ground among missionaries not only in Greenland but in other countries also, that a most important work for native Christians would be an Extract from the Old Testament, giving special prominence to doctrinal and other essential passages, with the Psalms as a supplement or bound up with the New Testament.

Other works in the Greenland tongue, that have appeared at different times are: *A Harmony of the Gospels*; *A Bible History*; *The Liturgy*; *The Hymnal* (last edition in 1882); *The Catechism*; *A Collection of Scripture Texts*; and various *Readers*. In some of these works the old orthography is retained.

The Mission in Greenland is therefore supplied with a complete literature for learning the language, for public service in the house

of God, and for the school. All that is wanting is a printed German-Greenland, or Danish-Greenland Dictionary.

For the young people a more comprehensive Reader would be a real boon, so constructed as to enlarge the mental horizon of the natives. This holds good of Labrador also, and in fact, of every Mission isolated from the rest of the world. When spiritual food is continuously and exclusively given, often in the same ever-recurring words, it is apt to blunt the aboriginal mind, and ought to be supplemented with other food, both intellectual and spiritual, calculated to rouse and incite.

Works treating of the Greenland Mission.

1. *David Crantz*, Historie von Grönland, insbesondere die Geschichte der dortigen Mission der Evangelischen Brüder. Barby und Leipzig, 1765, pp. 1132.
2. *David Crantz's* History of Greenland and particularly a Relation of the Mission carried on by the Unitas Fratrum, translated from the High-Dutch (by LaTrobe). London, 1767, 2 Vols., pp. 405 and 497.
3. The History of Greenland, including an Account of the Mission carried on by the United Brethren. From the German of *David Crantz*. With a Continuation to the present time. London, 1820, 2 Vols., pp. 359 and 323. A thoroughly revised and greatly improved edition of No. 2, edited by the Teachers of Fulneck School.
4. Die Anfänger der Brüdermission in Grönland. Matthæus Stach, Friederich Böhnisch, Johann Beck. Rothenburg, 1842, pp. 30.
5. The Moravians in Greenland. Third Edition. Edinburgh, 1839, pp. 360.
6. The Story of Moravian Missions in Greenland and Labrador. By H. L. L. London, 1873, pp. 144.
7. Greenland Missions, with Biographical Sketches of some of the principal converts. Dublin, 1831.
8. *Kœlbing's* Mission der Evangelischen Brüder in Grönland. Gnadau, 1831, pp. 254.
9. *Vormbaum's* Matthæus Stach und Johann Beck, Missionare der Brüdergemeine in Grönland. Bielefeld, 1853.
10. *Burkhardt's* Die Eskimos in Grönland und Labrador, Bielefeld, 1858.
11. Lives of Missionaries. Greenland: Matthew Stach and his Associates. London, Society for Promotion of Christian Knowledge. pp. 88-224.
12. *Brightwell, Miss.* Romance of Modern Missions. London. Religious Tract Society.
13. Missionary Worthies of the Moravian Church. Philadelphia. American Sunday School Union.
14. Missionary Stories. London, 1826.
15. Strangers in Greenland. American Tract Society.
16. Missionsbilder. Fünftes Heft. Calw, 1867.

II.—THE LITERATURE OF THE MISSION IN LABRADOR.

Exploratory Tour in 1752; Moravian Mission Established in 1770.

The literature of the Mission in Labrador is still richer than that of the Greenland Mission. There have been published the following works: *Erdmann's Esquimaux - German and German-Esquimaux Dictionary*, 1865; *The Holy Bible*, in five volumes

and various editions, the first edition of the New Testament having appeared in 1827 under the auspices of the British and Foreign Bible Society, which, in 1830, issued five hundred copies of the Psalms as a separate publication; *The Hymnal*; *The Liturgy*; *A Bible History*; *Summary of Christian Doctrine*; *The Catechism*; *A Harmony of the Four Gospels*; together with other religious and a number of school-books. At the present time *Theodore Bourquin* is preparing an *Esquimaux Grammar*, which will be published either in 1886 or 1887.³

The Esquimaux language is closely related to that of Greenland, as closely perhaps as the Dutch to the Low-German. Those of the early missionaries who were familiar with the Greenland tongue found, on their arrival in Labrador, that they could make themselves understood without the aid of an interpreter. Hence Bourquin's grammar will no doubt, as far as possible, follow Kleinschmidt's method; while emendations in orthography similar to Kleinschmidt's have already been introduced, and the small "k" which he employs in order to express a guttural sound common to all Arctic dialects has, for some time, been in use in Labrador.

Works treating of the Labrador Mission.

1. *Kœlbing's Mission der Evangelischen Brüder in Labrador.* Gnadau, 1831, pp. 180.
2. *Missions in Labrador.* Religious Tract and Book Society for Ireland. Dublin, 1831.
3. *The Moravians in Labrador.* Edinburgh, 1833.
4. *A Visit to Labrador in the Autumn of 1848.* London.
5. Appendix to Crantz's *History of Greenland Mission*, edition of 1820, containing: *A Narrative of the First Settlement made by the United Brethren on the coast of Labrador.* pp. 38.
6. *History of the Mission of the Church of the United Brethren in Labrador for the past hundred years. With a Map of Labrador.* London, 1871, pp. 52.
7. *Die Missionare der Brüder-Unität in Labrador.* Gnadau, 1871.
8. *Brief Account of the Missionary Ships employed in the Service of the Mission on the Coast of Labrador, from the Year 1770 to 1877.* London. July, 1877, pp. 26.
9. *Von Dewitz's An der Küste Labradors.* Niesky, 1881. pp. 58.
10. *Memoir of the Life of Jens Haven, the First Missionary of the Brethren's Church to the Coast of Labrador.* pp. 12.
11. *Memoir of Benjamin Gottlieb Kohlmeister, Missionary among the Esquimaux in Labrador.* London, 1845, pp. 24.
12. *Memoir of George Kmoch, Missionary in Labrador.* London, 1858.

The Mission recently begun in Alaska by the American branch of the Church of the Brethren will probably be able to make use

³ Theodore Bourquin is Superintendent of the Mission in Labrador.

of the Labrador literature. For Miertsching, a former missionary in Labrador who accompanied as interpreter McClintock's expedition in search of Sir John Franklin, found that he could readily understand the natives of the extreme Northern and Northwestern regions of America, which include Alaska.⁴

III.—THE LITERATURE OF THE MISSION AMONG THE NORTH AMERICAN INDIANS.

Moravian Mission Begun in 1735.

David Zeisberger, the Apostle of the Western Indians,⁵ and his coadjutors acquired, preached and wrote in the languages of the American aborigines; whereas now the English language is exclusively used at the three stations which remain.⁶ In recent times, however, two young Indians have been educated at the Theological Seminary in Bethlehem and at Nazareth Hall, a Boarding School at Nazareth, Pennsylvania, and through them the Indian language may perhaps again revive in this Mission.⁷ Should this be the case some of the works written by David Zeisberger might again be brought into use.⁸ These works are very numerous; and as we read his biography it is a source of growing astonishment that a man who was so constantly on journeys, who preached the Gospel with such indefatigable zeal, who founded so many churches and was so active in every other respect, had leisure for literary labors. If he had not spent more than sixty years of the eighty-seven years

⁴ The Revs. Adolphus Hartmann and William H. Weinland, who undertook an exploratory tour in 1884 among the Esquimaux of Alaska, found a great difference between the language of Alaska and the Esquimaux dialect of Labrador as presented in Erdmann's Dictionary and the Esquimaux New Testament. They came to the conclusion that a Labrador missionary would not be able to make himself understood.

⁵ David Zeisberger was born in Moravia, April 11, 1721; came to America in 1738; entered the service of Indian Mission in 1746; served for sixty-two years; died at Goshen, Ohio, November 17, 1808.

⁶ This is a mistake. At New Fairfield, Canada, the Indian language is still in use in public worship, every sermon being interpreted into that tongue.

⁷ The author refers to the Rev. John H. Kilbuck, who is no longer among the Indians in Canada, but has gone as a missionary to Alaska, and to James Stonefish, the son of the Chief on the Moravian Reservation in Canada.

⁸ The Delaware works of Zeisberger are written in what might be called the classic language common in his day; at the present time the prevailing language among the remnant of the Delawares is the Monsey dialect, and there are but few of them that can read and understand the tongue of their fathers.

of his earthly pilgrimage in the service of the Indian Mission and during all this time manifested an unwearied diligence, this would have been impossible.

We adduce his writings according to the enumeration given by Bishop de Schweinitz in his "Life and Times of David Zeisberger," and are glad to have such a source, because only a small part of them has found its way to the Archives at Herrnhut. They are the following:

1. *Essay of a Delaware Indian and English Spelling Book, for the Use of the Schools of the Christian Indians on the Muskingum River.* Philadelphia, 1776, pp. 113. This work embraces reading lessons, words, and phrases; as also an appendix containing the Lord's Prayer, the Ten Commandments, and a short Litany, all in Delaware and English. A second edition appeared in 1806, without the appendix. The original manuscript, which is preserved in the Archives at Bethlehem, gives in place of the appendix, a Bible History, in Delaware and English, in parallel columns; Reading Lessons in Delaware; conjugations of the verbs "to say" and "to tell" in Delaware and English; and the Delaware numerals.

2. *A Collection of Hymns for the Use of the Christian Indians.* Philadelphia, 1803, pp. 358. Contains nearly 500 hymns translated by Zeisberger into Delaware from the English and German. In 1847 an abbreviated edition of this Hymnal was edited by Abraham Luckenbach.⁹

3. *Sermons to Children.* Philadelphia, 1803, pp. 90, containing seventeen discourses in Delaware, addressed to children. The original manuscript is in the Bethlehem Archives.

4. *The History of our Lord and Saviour Jesus Christ.* New York, 1821, pp. 222. This is a translation of Lieberkühn's Harmony of the Gospels. Zeisberger finished the translation in 1806. The original manuscript is in the Bethlehem Archives, and contains a very complete table of contents not given in the printed copy.

5. *Verbal Biegungen der Delawaren.* Leipzig, 1821. In Vater's

⁹ Abraham Luckenbach was born in Lehigh County, Pa., May 5, 1777; at the age of twenty years he entered Nazareth Hall as a teacher; and in 1800 he accepted an appointment as missionary among the Indians, in which capacity he labored for forty-three years and then retired to Bethlehem, where he died March 8, 1854.

Analekten der Sprachkunde and contains a number of conjugations of Delaware verbs.¹⁰

The next three exist only in manuscript and are found in the library of the American Philosophical Society of Philadelphia.¹¹

6. *Deutsch und Onondagaisches Wörterbuch*. 7 Bände. This is probably his most important work, on which he was engaged for many years with the help of several sachems, and by which he tried to present the entire treasury of the Iroquois language.

7. *Essay toward an Onondaga Grammar*. An introduction to the Iroquois Grammar.

8. *Onondagaische Grammatica*, a complete grammar of the Onondaga language, translated into English by Duponceau, the translation also remaining in manuscript. A shorter work of the same character seems to be Zeisberger's first attempt.

The following works, all of which exist in manuscript only, are preserved in the library of Harvard University, at Cambridge:

9. *A Dictionary in German and Delaware*.
10. *A Delaware Glossary*.
11. *A Delaware Vocabulary*.
12. *Phrases and Vocabularies in Delaware*.
13. *A Delaware Grammar*.
14. *The Litany and Liturgies in Delaware*.
15. *Delaware Sermons*.
16. *Short Biblical Narratives in Delaware*.
17. *Vocabulary in Maqua and Delaware*.

In the Archives at Herrnhut are preserved two small books containing hymns and extracts from the Scriptures in Cherokee and printed in foreign and unintelligible letters. These publications probably have no connection with Zeisberger and the Moravian Indian Mission.¹²

¹⁰ Reichelt has omitted one of the printed works of Zeisberger, namely—*Spangenberg's Something of Bodily Care for Children*, translated into Delaware and bound up with the *Sermons to Children*.

¹¹ These manuscripts have been reclaimed from the American Philosophical Society by the Society for Propagating the Gospel among the Heathen, to which they belong, and deposited in the Archives at Bethlehem.

¹² The author is correct in saying that the above works are not Moravian publications. The "foreign and unintelligible letters" of which he speaks are the letters of the syllabic alphabet invented by George Guess, a half-breed Cherokee.

From the above enumeration it is evident that as an author also the indefatigable Apostle of the Indians performed a gigantic work. We can only regret that it has not been of more practical use. This is owing to the fact that the Moravian Mission among the Indians had to contend with countless obstacles; that since the massacre of nearly one hundred converts at Gnadenhütten, in Ohio, it has been declining more and more; and that it may eventually die out altogether. Even philologists seem to have paid but little attention to Zeisberger's literary labors. In all probability they are not aware of the fact that there have existed, for nearly a century, treatises on the most important languages of the North American Indians, the majority of which works are preserved in duplicate manuscripts. Otherwise the editors of the *Bibliothèque Linguistique Américaine*, who, three years ago, published, without the knowledge of the Church, the Arrawak works of the Moravian Missionary Schuhmann and the still older treatises of the Jesuits on the South American Indian languages, would certainly have tried to secure the works of David Zeisberger also.¹³

Works treating of the Mission among the North American Indians.

1. *Loskiel's* Geschichte der Mission der Evangelischen Brüder unter den Indianern in Nord Amerika. Barby, 1789. pp. 783.
2. *Loskiel's* History of the Mission of the United Brethren among the Indians of North America. London, 1794. pp. 626.
3. *Heckewelder's* Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians. Philadelphia, 1820. pp. 429.
4. *Rondthaler's* Life of John Heckewelder. Philadelphia, 1847. pp. 149.
5. *David Zeisberger's* Diary, translated from the original German Manuscript and edited by Eugene F. Bliss. Cincinnati, 1885. Two Vols. pp. 464 and 535.
6. *De Schweinitz's* Life and Times of David Zeisberger. Philadelphia, 1870. pp. 747.
7. *Heim's* David Zeisberger, der Apostel der Indianer. Bielefeld, 1849. pp. 71.
8. *Vormbaum's* David Zeisberger, Missionar der Brüder-gemeine unter den Indianern. Bielefeld, 1853.
9. *Burkhardt's* Die Indianer in Nord und Süd Amerika. Bielefeld, 1858.

¹³ The author is mistaken in supposing that philologists know nothing of Zeisberger's literary labors. Dr. Daniel G. Brinton, of Philadelphia, Pa., the greatest American authority on the aboriginal languages of our country, and Prof. Edward B. Tylor, of the University of Oxford, on his recent visit to the United States, have both examined the manuscripts in the Bethlehem Archives; and the former has made use of them in his great work, "Aboriginal American Literature," the Fifth Number, "The Lenape and Their Legends"; moreover, at his instance, one of the manuscripts in the Library of Harvard University will soon be published. The Pennsylvania Historical Society is about publishing No. 7 of the above list.

10. History of the Moravian Mission among the Indians in North America. By a Member of the Brethren's Church. London, 1838. pp. 316.
11. Missions of the Moravians among the North American Indians. American Sunday School Union. Philadelphia, 1831. pp. 162.
12. Tschoop: the Converted Indian Chief. American Sunday School Union. Philadelphia. pp. 36.
13. *Fritschel's Geschichte der Mission unter den Indianern Nord Amerika's* Nürnberg, 1870.
14. Missions-Bilder. Zweite Auflage. Calw, 1877. Viertes Heft.
15. *Blumhardt's Vie de D. Zeisberger*, Missionnaire de l'église des Frères de Morave. Neuchatel, 1844. pp. 184.

IV.—THE LITERATURE OF THE MISSION ON THE MOSQUITO COAST.

Moravian Mission Begun in 1849.

It is said that four hundred and twenty-two different dialects of Indian languages can be counted up in North and South America. One of these dialects is spoken by the aborigines of the Mosquito Coast, and has been carefully studied by the missionaries. As yet, however, they have had only two works printed, namely: the *Calwer Bible History*, translated by Grunewald and published at Stuttgart, and a *Reader*. Grunewald has also compiled a *Mosquito-Indian Dictionary* and a *Grammar*, both of which remain in manuscript. At the present time the missionaries are engaged in translating the Gospels. Blair has finished the *Gospel according to St. Matthew* and eleven chapters of *St. Mark*; Martin, the greater part of *St. Luke*; and Siebörger the *Passion Week Manual* as far as the high-priestly prayer. There have also been rendered: *The Church Liturgy*, *The Service for Easter Morning*, *The Service of Marriage*, *Questions for Baptism*, and various *Hymns*. All these works exist only in manuscript.¹⁴

V.—THE LITERATURE OF THE MISSION IN SOUTH AMERICA.

Moravian Mission Begun in 1738.

A.—*The Arrawak Indian.*

At Pilgerhut, in Berbice, the westernmost part of British Guiana, the missionaries had occasion to cultivate still another Indian language. It is spoken by the Arrawak Indians, and is exceedingly difficult. Through the aid of John Renatus, a mulatto boy who died at Hennersdorf in Saxony in 1751, they acquired a sufficient

¹⁴ With the exception of Edward Grunewald, a deceased Superintendent, all the writers named above, namely, Christian Augustus Martin, the Superintendent; Peter Blair, and William Siebörger, are at present engaged in the service of the Mosquito Coast Mission.

knowledge of it to write a "Life of Jesus," which work they used on their missionary tours, until the arrival, in 1748, of Theophilus Solomon Schuhmann, a distinguished scholar and able linguist, who soon made himself thoroughly familiar with the Arrawak tongue.¹⁵ Although his activity was cut short by death in 1759, he wrote a number of works, of which the most celebrated are his *Arrawak and German Dictionary*, and his *Grammar*. These works, which for many years existed only in worm-eaten manuscripts, were borrowed from the Herrnhut Library by a Leipzig philologist who had them copied. He loaned his copy to another scholar, who loaned it to a third, and so on, until it reached Paris, where it was printed in 1882. Not until three years later, in 1885, did the authorities of the Church, and therefore the owners of the original manuscripts, hear of their publication. However irregular this proceeding, the fact that they have found their way into print and been thus made accessible to philologists, can only be gratifying.

Next to Schuhmann, Theodore Shultz, who entered the service of the Mission in 1800, seems to have been the best Arrawak scholar. He revised and improved the Arrawak Dictionary, which revised work is found in manuscript in the Herrnhut Archives.¹⁶

Other Arrawak writings are: *A Harmony of the Gospels*, of 213 pages, printed probably in the last century; *A Collection of Hymns*, in manuscript; *The Church Litany*; parts of the *New Testament*; and *The Acts of the Apostles*, translated by Theodore Shultz, and published at New York in 1850.

Here may be mentioned an important work by Quandt, entitled: *Nachricht von Surinam und seinen Einwohnern, sonderlich den Ara-*

¹⁵ Theophilus Solomon Schuhmann was born July 1, 1719, near Magdeburg; a graduate of the University of Halle, where he subsequently taught in the Pädagogium; at a later time he taught at Kloster Bergen; in 1743 he joined the Moravian Church and was sent to South America; he died at Pilgerhut, October 6, 1759, in his best years.

¹⁶ Theodore Shultz was born at Gerdauen, East Prussia, on December 17, 1770. In 1799 he went to Surinam as a missionary, where he served for seven years and then came to the United States. In this country he had charge successively of several country churches until 1821, when he was appointed Administrator of the Southern Church estates, which office he filled for twenty-three years, retiring in 1844. He died at Salem, N. C., August 4, 1850. In the Archives at Bethlehem there is a beautifully written manuscript containing his Arrawak translation of the "Harmony of the Gospels," begun in 1804 and finished in 1805, and copied by William Christian Genth, in 1818.

wacken und Caraißen, von den nützlichen Gewächsen und Thieren des Landes, den Geschäften der dortigen Missionarien der Brüder-Unität, und der Sprache der Arawacken. With a map and two illustrations, Görlitz, 1807, pp. 316. The part relating to the language is reprinted in *Reisen in British-Guyana*, 1840–1844, von Richard Schomburgk, Leipzig, 1847 and 1848. Band III.

In as much as the Mission among the Arrawaks came to an end in 1808, their language is no longer used by Moravian missionaries. Representatives of the tribe occasionally visit Paramaribo and other stations, but speak the Negro-English.

B.—*The Negro-English.*

The Negro-English can not claim the dignity of a language; it constitutes a mongrel dialect, and is the uncouth jargon in which the negroes of Surinam communicate with each other. Although it will probably, in time, give place to the Dutch—as it has, in the West Indies, given place to the English—it is still used almost everywhere throughout the Colony and hence a knowledge of it is indispensable to the missionaries.

Wullschlägel compiled and published a complete *German-Negro-English Dictionary* and a *Grammar*; ¹⁷ but a Negro-English-German Dictionary does not yet exist. This want is, in part, supplied by Focke's *Negro-English-Dutch Lexicon*.

Nearly all the books used in public worship and at school have been translated into this dialect and published, the most of them in Germany, a part of them at the Mission Printing Office, in Paramaribo. The most important are: A version of the entire *New Testament*, translated many years ago; parts of the *Old Testament*; a *Hymnal* of 296 pages, first edition, 1820, at Paramaribo; second, of 126 pages, 1841, at the same place; third, containing six hundred hymns, at Stolpen, in Saxony; and a *Tune Book* for the use of schools. The Mission press at Paramaribo issues a monthly periodical, called *Makzien vo Kristensoema*, and an annual *Almanac*.

¹⁷ Henry Rudolph Wullschlägel was born at Sarepta, in Russia, February 1, 1805. He studied in the Theological Seminary at Gnadenfeld and, after serving the Church in Germany in various capacities, entered the service of the Missions in 1844. He labored in Antigua, Jamaica and Surinam. In 1855 he was elected to the Unity's Elders' Conference and in 1857 consecrated a Bishop; in the following year he paid an official visit to the churches of the American Province. He died March 29, 1864. In addition to the works mentioned above and to various missionary writings, he was the author of a number of religious tales.

Works relating to the Mission in South America.

1. Geschichte der Mission in Süd Amerika. In Erzählungen aus der Geschichte der Brüderkirche. Barby, 1805. pp. 221.
2. *Ledderhose's* Mission unter den freien Buschnegern in Surinam. Heidelberg, 1854. pp. 112.
3. *Vormbaum's* Theophilus Sol. Schuhmann, Missionar der Brüdergemeinde unter den Indianern Süd Amerikas. Bielefeld, 1858.
4. Brief Narrative of the Life and Missionary Service of Theophilus Solomon Schuhmann. *Periodical Accounts*, Vol. IX. London, 1823. pp. 121-128.
5. Missions-Bilder. Sechstes Heft. Calw, 1868.

The rich literature of the English language has supplied the Mission in the West Indies with all the books that it needs; occasionally, however, works have been published specially for use in that field, for instance, a Catechism in 1884, which was printed at Herrnhut.

VI.—THE LITERATURE OF THE MISSION IN SOUTH AFRICA.

A.—*The Cape Colony.***Moravian Mission begun in 1738.**

The founder of this enterprise was George Schmidt, who preached to the Hottentots in Bavianskloof—not in their own difficult language, but in Dutch, with which the natives were familiar.¹⁸ In 1744 the undertaking was relinquished; in 1792 it was resuscitated. The Dutch language continued in use. Hence there was not the same call for original works as in other Missions. The Dutch Bible, Dutch school-books, and the Dutch Hymnal of the Moravian churches in Holland were introduced. The first Hymnal specially for the use of the converts was published by the Bible Society of Zeist in 1836, on the occasion of Bishop Hallbeck's visit to Europe.¹⁹ A new edition appeared in 1856, with an Appendix containing a number of new hymns by Suhl, Kühn, and Hartmann.²⁰

¹⁸ George Schmidt was born, September 30, 1709, at Kunewalde, in Moravia; for six years he suffered imprisonment in chains for the Gospel's sake; labored among the Hottentots from 1737 to 1744; and died at Niesky, August 1, 1785.

¹⁹ Hans Peter Hallbeck was born, March 18, 1784, at Malmö, Sweden, and was an alumnus of the University of Lund. In 1811 he joined the Moravian Church, taught in its German and English schools, and in 1817 was appointed Superintendent of the South African Mission, in which position he remained until his death. In 1836 he was consecrated a Bishop.

²⁰ Suhl and Hartmann were former missionaries in South Africa. Frederick William Kühn, now a Bishop, formerly the Superintendent of that Mission, is now President of the Mission Board at Herrnhut, Saxony.

Many of these hymns were translations. The latest edition, revised and greatly improved, came out in 1880. This edition is used in the Dutch services at Paramaribo also. A collection of Liturgies, published at Zeist in 1839, was probably compiled by Hallbeck.

In 1859 a printing office was established at Genadendal in connection with the Normal School. The first press was an old one sent from Zeist; a new and better one was subsequently presented by friends in England. From that office is issued a monthly newspaper called *De Bode van Genadendal*, of which the Director of the Normal School is the editor, and a monthly magazine for children, called *De Kinder-Vriend*.

In the same office have appeared the following works: *Envoudige Lessen ten gebruik van Klein Kinder Scholen*, being the second edition of a Bible History and Natural History in rhymes composed by Hallbeck, 1859; *Hymns on the last Words of Christ while hanging on the Cross*, 1861; *De Kleine Zangvriend*, a collection of Hymns for Children, 1861; the *Passion Week Manual*, 1864; *Instructions for the Candidates for Baptism and the Lord's Supper*, 1864; *Seed Corns out of the Word of God*, arranged according to the chief articles of Christian doctrine, 1864 — all these by Benno Marx;²¹ *Kühn's Summary of the Doctrine of Jesus Christ*, in questions and answers, 1865, second edition, 1876; and *Bechler's Instructions in Bible History*, 1865.²² Large editions of *Luther's Catechism* and an Appendix to the Collection of Liturgies, containing the *Order of Baptism*, of *Confirmation*, of *Reception*, etc., have also appeared.

B.—The Kaffre Mission.

Moravian Mission Begun in 1818.

In this Mission the works published by other Churches laboring among the natives have been extensively used. The first Kaffre version of the Bible that circulated among the Moravian converts was that of the Wesleyans, which many consider artificial and anything but idiomatic; after a time it was superseded by the version of the Scottish missionaries, which is crude and even vulgar.

²¹ Benno Marx, for many years, was Director of the Normal School at Genadendal; now he is stationed at Wittewater, in the Western Mission Province.

²² William Ferdinand Bechler formerly was the Superintendent of the South African Mission; now he is a member of the Mission Board at Berthelsdorf, in Saxony.

Among Moravian missionaries the most distinguished Kaffre scholar was Bonatz.²³ In 1847 he published, at Capetown, a *Bible History* noted for its idiomatic Kaffre; in 1856, at Bautzen, Saxony, a *Collection of Hymns*, and *The Church Litany*; and in 1862 in German his *Guide to Acquiring the Kaffre Language*. The principal part of this last-named work is a condensed translation of the Kaffre and English Grammar of Appleyard, the translator of the Wesleyan version of the Bible, but contains also other parts that are original.

The Genadendal press has furnished several works for the Kaffre Mission, namely—*Luther's Catechism*, translated by Kropf, of the Berlin Missionary Society—the first edition in 1856, the second in 1863—and the *Passion Week Manual* in 1861. The latter is not a new translation, but a compilation arranged by the Moravian missionaries from the Wesleyan version of the New Testament.

The first Collection of Hymns in use at the Moravian stations was the Hymnal of the Berlin Missionary Society, containing some contributions by Bonatz and other Moravian missionaries. In 1869 a number of their hymns appeared at Bautzen in the form of a small *Supplementary Collection*, comprising also six *Litanies* and *Liturgical Services*; and in 1885 an entirely new Hymnal, compiled by Richard Baur and Theodore Weiz, was published at Herrnhut.²⁴ In addition to the best production of the Berlin and English missionaries, it contains a large number of original hymns and translations by Moravian missionaries, as also all the Litanies, Liturgical Services and Formulas of the Church. The cost of both these publications was borne by the Mission Society at Zeist.

A complete *Kaffre-English-German Lexicon* by Richard Baur remains in manuscript. In Grey's Library of Capetown are deposited the following manuscripts: *A German-Kaffre Dictionary* by Christian Adolphus and Christian Theodore Küster, compiled in 1843 at Clarkson; *A Grammar of the Kaffre Language*, by Chris-

²³ John Adolphus Bonatz, a deceased South African missionary, was for many years the Warden of the Mission at Shilo. He represented the South African Mission at the General Synod of 1857.

²⁴ Both these missionaries are still engaged in the service of the South African Mission, the latter being the Superintendent of the Eastern Province and stationed at Baziya in Kaffraria.

tian Adolphus Küster, written at Clarkson in 1857; and a small *Kaffre-German Vocabulary*, by the same.²⁵

Works relating to the Mission in South Africa.

1. *La Trobe's Journal of a Visit to South Africa in 1815 and 1816.* London, 1818. pp. 406, with a map and colored plates. The same work without the plates. New York, 1818. pp. 395.
2. *Ledderhose's Büchlein von den Hottentotten und ihrem ersten Apostel*, Georg Schmidt. Basel, 1849. pp. 56.
3. *Vornbaum's Georg Schmidt, Missionar unter den Hottentotten, und seine nächsten Nachfolger.* Bielefeld, 1858.
4. *Henry Hutton's Visit to Genadendal, South Africa.* London, 1845.
5. *Hallbeck's Narrative of a Visit made in 1848 to Enon, in South Africa.* London, 1820.
6. *The Leper Hospital in South Africa.* Bristol.
7. *Geschichte der Ausbreitung des Christenthums unter den Heidenvölkern Süd Afrikas.* Berlin, 1831.
8. *Geschichte der Brüder Missionsstation Silo in Süd Afrika, und zugleich der Anfang der Missionsthätigkeit der Brüdergemeine unter den Kaffern.* Gnadau, 1878. pp. 150.

VII.—THE LITERATURE OF THE ASIATIC MISSIONS.

A.—*Abandoned Enterprises.*

In the last century a number of Moravian missionary enterprises were undertaken in Asia which, after a longer or shorter existence, came to an end, and have left no traces except the writings which they called forth and which for the most part remain in manuscript. The following are found in the Herrnhut Archives:

1. *David Nitschmann's Grammar of the Cingalese Language*, finished on the ninth of April, 1740, and constituting a manuscript of nearly 300 well-written quarto pages.²⁶

2. *A Persian-German Dictionary by G. Pilder*, finished in 1771, a manuscript of about 700 quarto pages, with a German Index of 900 pages, added by a later hand and in a splendid chirography.²⁷

3. *Grammatical and Lexicographical Treatises on the Nicobarese*

²⁵ Christian Adolphus Küster, a deceased South African missionary, had charge at one time of the Leper Hospital on Robben Island.

²⁶ David Nitschmann, surnamed the Syndic, was born in Moravia; undertook many long and arduous missionary journeys—to Russia, Ceylon, Cape of Good Hope and North America. In 1746 he was consecrated to the episcopacy, and died at Zeist, in Holland, March 28, 1779.

²⁷ George Pilder was a student of theology who accompanied Hocker, in 1756, to Egypt, with the object of preaching the Gospel in Abyssinia. Hocker had been a missionary in Persia.

Language, among them ten vocabularies and an incomplete version of the Gospel according to St. Matthew. These manuscripts having been loaned to the Danish Consul F. A. de Røpstorff, at Copenhagen, he published the most important parts of them under the following titles: *Vocabulary of Dialects spoken in the Nicobar and Andamen Isles*. Calcutta, 1875; and *A Dictionary of the Nancowry Dialect of the Nicobarese Language, in two Parts: Nicobar-English, and English-Nicobar*. Calcutta, 1884.

4. In Tranquebar the Moravian Mission existed for forty years, from 1763 to 1803, and has left as its memorial not, as might be expected, a work on the Tamil language, but *Bengalese Vocabularies, Grammar, and Translations*. Among these is a *Grammar by Lewis von Watteville*, comprising 200 pages, and a *Passion Week Manual*.²⁸

5. The missionary enterprises undertaken at various times, in the last and present centuries (1768–1823) among the Calmucks, called forth three works. The first is *An Essay of a Calmuck-Mongolian Grammar, by Christian Frederick Gregor*,²⁹ written in the last century, a manuscript of over one hundred pages; the second, *A Calmuck Mongolian-German Dictionary by H. A. Zwick*, 400 quarto pages with a German-Calmuck Index of 81 pages, reproduced in fac-simile in 1852; the third, *A Grammar of the West Mongolian, or Calmuck Language, by H. A. Zwick*, a quarto of 174 pages with a splendid title, reproduced in fac-simile in 1852.

B.—Existing Enterprises.

In 1850 a Mission in Chinese Mongolia was resolved on; five years later, in 1855, an unsuccessful attempt was made to establish the enterprise. The missionaries were not permitted to cross the Chinese frontier. Hence they inaugurated a work in Thibet among the Western Himalayas and began to study the Thibetan language. It had been cultivated, to some extent, both grammatically and

²⁸ John Lewis von Watteville was the son of Baron John von Watteville and the Countess Benigna, by birth a Countess von Zinzendorf; consequently a grandson of Zinzendorf. He was born March 7, 1752, at Herrnhut, and died while engaged in missionary service in Tranquebar, July 23, 1784.

²⁹ Christian Frederick Gregor was born in Silesia, January 1, 1723; he was a member of the Governing Board of the Unitas Fratrum from 1764 to his death, November 6, 1801, at Berthelsdorf, Saxony. In 1789 he was consecrated a Bishop. He undertook many journeys; one to North America.

lexicographically, and there existed a Dictionary and a Grammar by Schmidt and Foucaux ; one of the Moravian missionaries, however, Henry Augustus Jäschke, a linguist of the most distinguished ability, far outstripped his predecessors.³⁰ The following is a summary of his works:

1. *Ten Treatises and Essays on the Thibetan Language*, published in scientific journals of Berlin, St. Petersburg and Calcutta.

2. *A Thibetan-English Grammar*, first edition lithographed at Kyelang, in Thibet ; second edition printed at Berlin, at the cost of the East Indian Government.

3. *A Concise Thibetan-English Dictionary*, lithographed at Kyelang.

4. *A Hindu-Urdu-Thibetan Grammar*, lithographed at Kyelang.

5. *A Complete Thibetan-German Dictionary*, lithographed at Herrnhut and Magdeburg, in 1868.

6. *The English Translation of the Thibetan-German Dictionary*, printed at the expense of the East Indian Government with new and very clear type, at Berlin, in 1881.

In his Grammar Jäschke, following the example of Kleinschmidt in Greenland, struck out into a new path, forsaking the Latin model and endeavoring to construct the language in as simple a manner as possible out of its own materials.

A number of other works from Jäschke's pen, for missionary and school purposes, were lithographed on the Kyelang press. These are the following:

1. *A Harmony of the Gospels.*

2. *The Church Litany and Liturgical Services.*

3. *The Catechism.*

4. *A Bible History.*

5. *A Larger and a Smaller Hymnal.*

6. *A Church History.*

7. *Two Geographies, one illustrated with maps.*

8. *Several Readers.*

9. *A Children's Bible.*

³⁰ Henry Augustus Jäschke was born at Herrnhut, in Saxony, May 17, 1817, and was a lineal descendant of a family belonging to the Ancient Unitas Fratrum. He was a graduate of the Seminary at Gnadenfeld. In 1856 he was called to the Mission in Thibet. He returned to Germany on account of failing health, in 1868, and died at Herrnhut, September 24, 1883.

By far the most important of all his works, however, was his version of the *New Testament*. With the exception of the Revelation of St. John and the Epistle to the Hebrews, which were rendered into Thibetan by his successor, Frederick Adolphus Redslob,³¹ he lived to complete this great work. It was published at Berlin in 1884, by the British and Foreign Bible Society. About one-third of the Old Testament has been translated by Redslob, and Genesis and Exodus have been lithographed at Kyelang.

While this rich Thibetan literature appears to be out of proportion to the small number of converts who have as yet been won for Christ, it is by no means useless. On the contrary, it forms one of the chief means by which the Gospel is brought to the heathen Thibetans, the great majority of whom are able to read.

We have reached the end of our review.³² The most of the works which we have adduced were written for missionary purposes, and have undoubtedly, through the grace of God, been of incalculable blessing to thousands of converts reclaimed from the heathen world; the rest are devoted to linguistical researches and are of great value to the philologist, but even these have indirectly rendered the Missions no little service and were written solely with this object in view.

In conclusion, looking upon the literary labors of the Moravian missionaries during the century and a half in which the Church has carried on the work of converting the heathen, we can not but give thanks and all the praise to the Lord. That His servants, who went forth in His name, were endowed with courage to undertake and strength to complete the translation of His Word in so many forms and in so many tongues, and to present that Holy Word to them that were afar off—"this is the Lord's doing; it is marvelous in our eyes."

³¹ Redslob is still actively engaged as the leading missionary in Thibet.

³² In the Mission in Australia the English language is used. There is no native missionary literature.